171 But they
●881 do have one curious custom in common with their neighbors the Maues. They expose their daughters to continuous fasting and to the smoke in the gable of the hut when the latter pass from childhood to womanhood.

244 In agriculture the Mundrucus have an advantage over others only
[161] in as much as the power of their numerous and warlike tribe (I heard a figure of 18,000 given and even one of 40,000) makes their plantations more secure; also the rather dense population make dependence on hunting and fishing alone unfeasible. They grow some cotton and a great deal of manioc. The flour ground from manioc is packed in
[439] baskets and the wide leaves of palms, spice stalks [Würzschilfe] and heliconias and regularly sold to the mariners in Tapajoz now that they have established friendly relations. In the area near the Brazilians
361 each family lives by itself in a conical hut. Today these are often not built individually in isolated places throughout the forest but are grouped into villages. Those Indians not yet in a neighborhood of whites occupy large, open huts as a community of several families. But even in the
[727] mission I found near their houses the preserved heads of slain enemies and numerous skulls of larger game animals stuck up on poles. Everything about the appearance of these savages made it evident that they consider themselves mighty hunters and warriors and that they strive to maintain their hegemony in the area. To this their name has reference.
101 It is from the Tupi language. Mundrucus, Mondorucus means either: "those who plunder together" (from monda "steal," ru "together," cu, co "plantation, property), or: "those who practice (ico) cutting off (mondoc)", that is to say cutting off heads. Moturicus, from motumun moteryc and ico, means: "the shaker, the thief [Mitnchmer]." [391] Very widespread is the nickname Paiquizé, Paia-kyce, that is "Father Knife, Decapitator." Castelnau (III. 106) lists the Arupás as living among the Mundrucus on both banks of the Arinos, and they are probably identical with the Oropias already mentioned (p. 204, 383) who are also found on the Madeira river.

726 Their military organization is begun in peacetime. Every man capable of bearing arms cuts a notch in a stick that is sent around and by this he pledges his participation in war. In wartime the chief has power of life and death over the individual. That they were in a state of war with the Apiacas was not told me. * For their attacks they

* The Picobyé (in Pohl II. 183) or Paicobejé do not belong here but are a tribe belonging to the Macamecrans.

4: Horton E-4 (no date) 1948
SQ13 Mundurucu SQ13

though Martius reports that women participated in the battle to the extent of recovering arrows shot by the enemy and delivering them to their own warriors. He even asserts that the women "cleverly catch the arrows of the enemy in flight" (Spix and Martius, 1823–31, 3: 1,313). The usual method of attack was to assault the enemy village at daybreak and to fire the huts by means of incendiary arrows. During the fight, the war leader stood behind his warriors directing the attack. Assistants signaled his orders on their trumpets. Women and children of the enemy were taken prisoner; the women were later married by *Mundurucú* men, and the children were adopted. But enemy warriors were killed and their heads taken as trophies.

A *Mundurucú* warrior who had fought bravely but because of a wound had failed to obtain a head, received in compensation a cotton belt from which hung teeth removed from enemy heads. Such a belt might also be given to the widow of a warrior killed in battle (pl. 23, *right*), and her possession of it entitled her to be supported by the community. When a warrior had been wounded, his name was not spoken for a year; during this time he was considered to be dead. At the end of the year, a feast was given to reinstate him in the community.

Trophy heads were dried and colored with urucú or genipa; the brain cavity was filled with cotton and a carrying cord was laced through the lips (pl. 23, *left*). *Mundurucú* trophy heads were not shrunken. (Koseritz (1885) and Barbosa Rodrigues (1882 a) were both in error on this point.)

Strömer believes that the *Mundurucú* were cannibalistic, basing his belief on a passage in native text which seems to imply that some part of the trophy head was eaten. Kruse (1934) denies that the *Mundurucú* were in any way cannibalistic; Nimuendajú (personal communication) doubts the credibility of Strömer's informants on this subject.

LIFE CYCLE

Birth and naming.—According to Martius, the father keeps to his hammock for several weeks after the birth of a child and there receives the visits and solicitude of his neighbors. Immediately after its birth, the child is given a totemic name. Other names are added as the child grows older. If a man performs a heroic deed in hunting or warfare, his heroism will be commemorated by an additional name. When children reach their 8th year, their tatooing begins, and a boy takes up residence in the men's house.

Puberty and marriage.—Martius (1867) says that a girl at her first menstruation is required to undergo a long period of fasting "while exposed to the smoke in the gable of the hut."

A girl may be betrothed while still quite young to a mature warrior. Though she remains with her parents and the marriage is not consummated

11: Murphy E-5 (1952-1953) 1958
SQ13 Mundurucu SQ13

178 224 196 of the savannahs and the new ones of the river bank became attenuated, and a lack of powerful shamans in the former communities may well have developed. The shorter *Dajearuparip* ceremony was practiced as recently as 1945 or thereabouts but has since lapsed in spite of a few unsuccessful efforts to resurrect it. By that time the lack of shamans must have become acute, as it is today in many sections of the Mundurucú country. Also, the early 1940's were a period of intense rubber collection, owing to the stimulus provided by World War II. During these years the Mundurucú of the savannah villages grew more accustomed to clothing and other attractions of the outside world, and involvement with Brazilian society increased. The exact effect of these influences is uncertain, but interest in ritual undoubtedly was replaced increasingly by apathy and fatalism in the face of the decay of other aspects of Mundurucú culture. Ceremonialism not only heightens social cohesion, but it reflects it. So far as the structure of Mundurucú society was undermined by other factors, so also was the basis of the ceremonial reunions.

The form of the extinct ceremonies for head-hunting and the spirit mothers of the game was described by informants. Other rites were reported by them in very fragmentary form and were attributed to a more remote past. Only a curing ceremony and the complex of ceremonial activities surrounding the sacred trumpets are still extant and were observed by me.

The Duparip Ceremony

796 981 952 One elderly Mundurucú reported a ceremony called the *Duparip*, which he said had ceased to be practiced long before his birth and which had been related to him as a boy by the old men. The *Duparip* was said to have been held infrequently; it was initiated during the summer, and the associated ritual activities occurred intermittently over a two-year span.

It was not possible to obtain a full account of the purpose or form of the ceremony, for the informant remembered only disconnected items. It obviously had some significance as a rite of passage, for young boys[1] were taken into the men's house and allowed to return to their proper dwellings only at the end of the two-year ceremonial period. During this time they were referred to as pet jacamís by [302] the men, and three stripes were cut through their hair, from front to back, in imitation of the feathering of that bird. When they were finally released from the men's house, they were given sharp wooden "beaks" with which they "pecked" at the women. During their confinement they could leave the men's house only to relieve themselves. The men periodically hastened the growth of the boys by standing upon their feet and lifting them up by the armpits. The "young jacamís" [262] could eat only a certain type of deer, the meat of which was carefully examined for traces of skin, which was believed to make the boys ill.

Other passages of the *Duparip* included the previously mentioned rite in which three powerful shamans transformed people into animals.[2] Flutes were played by

[1] My informant reported that boys are recruited for this ceremony at the age of three; I think this most doubtful and believe that five years is a more reasonable age.

[2] See p. 42.

11: Murphy E-5 (1952-1953) 1958
SQ13 Mundurucu SQ13

dancers clothed in cloaks of buritĺ leaf, who danced from house to house, playing in each. Another connected trait reflected intermoiety ritual antagonism. When hunters of the White moiety killed a red deer, they mocked the Red moiety by piercing the animal's lip and inserting a woman's lip plug. The ears were also pierced and plugs inserted, and the deer was carried triumphantly to the men's house where the hunters danced before cooking the meat.

Tattooing was the only life cycle observance practiced in recent years by the Mundurucú. Although now rapidly disappearing, tattooing was started at the age of about six or seven and terminated some ten years later. Complete tattooing signalized full manhood for the boys and womanhood for the females and constituted initiation as an adult member of the society. If the chronology reported by my informant is correct, the *Duparip* may well have functioned partly to incorporate the young boys into the male world before they were subjected to the long and painful process of tattooing. Their new status as novitiate males would thus be signified by the custom of pecking the women at the end of the ceremony, the first time in which they played a symbolically male role in interaction with the women as a group.

Warfare Ceremonies

Summer, the dry season, was traditionally the time for warfare among the Mundurucú. War parties usually stayed in the field throughout the dry season and returned before the winter rains made rivers impassable and life uncomfortable. Occasionally an expedition pursued its activities throughout the rainy season and the following dry season, but it always returned before the rains forced it to spend a second winter abroad.

Those Mundurucú who stayed at home generally passed at least part of the dry season away from their villages, moving to the river banks where they fished and hunted. The first rains of September and October brought them back to their villages where they reunited with the returning warriors to take up the threads of mundane village life and, also, to stage the most important rituals of the Mundurucú ceremonial cycle.

The villages of successful head-hunters were the locales of a series of ceremonies that involved ritual observances during three successive rainy seasons after the return of the war party.[6] No ceremonies were held before going on the warpath, and the war ceremonies of the Mundurucú were part of the religious beliefs and activities surrounding the supernatural potency of the trophy head and of its owner rather than rituals to assure a successful raid.

The return of a war party was an occasion of joy and festivity in the Mundurucú villages, but the holiday atmosphere was often dampened by the saddening news of the death of a kinsman during a foray or while on the march. The bodies of the fallen warriors could not conveniently be brought back to their communities, but it was nevertheless considered necessary that certain clans of the comple-

[6] Some informants claimed that the ceremonial cycle was carried out during one rainy season, but the majority opinion and most reliable view were as above.